regarded as a sin for one Jew to cite another to a secular court; to-day the practice is almost universal. No trace is left of the communal jurisdiction over its members, and the Jewish community, though acknowledged by law in many countries, is now nothing more than a voluntary association from which members are free to withdraw.

The Jews, in their economic structure, still differ from the non-Jews in regard to their professional stratification, but the difference is merely quantitative. The former qualitative distinctions—resulting, *e.g.,* from their exemption from the Canon Law in the matter of interest on loans, and the restrictions or privileges affecting them in certain trades—have by now disappeared. The premium on brain-work, in which the Jews on the European continent were formerly ahead of the non-Jews, has been severely reduced; higher education has become more generally accessible, and large numbers of non-Jews have proved willing and capable to do the work. On the other hand, the economic life of the non-Jews has differed in the past fifty years from that of the Jews in that many non-Jews have held administrative positions under the governments, municipalities, and trustified organizations, while the Jews have remained in the sphere of individual business and free competition to which they owed their rise since the beginning of

the capitalist era.[1]

(6) DIFFERENTIATION WITHIN" JEWRY

The centrifugal forces are strongest wherever the Jews live isolated or in small groups and are therefore exposed on all sides to assimilation; where they live in large communities they are able to satisfy their cultural needs in their own society and come less into contact with non-Jewish surroundings. Thus the Jews on the East Side of New York

[1] See A. Marcus, *Die wirtschaftlicJie Krise der deutschen Juden,* p. 143 and ff. (Berlin, 1931).